CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

The "Christian Connexion" is daily becoming more numerous and respectable. They are taking measures to secure a correspondence among the members in the various sections of the country. For this purpose one of their ministers has spent some months in visiting their churches, collecting information, and carrying intelligence from one conference to another. The Journal of his tour, which is published in the "Gospel Luminary," shows him to be a man well fitted for the service that he has undertaken. His last letter to the editor of that work contains a more exact view of the numbers and situation of this body in the Western States than we presume can be found any where else. The "Connexion" is divided into Conferences, of which there are six in Ohio, three in Kentucky and one in each of the States of Indiana, Illinois, Missouri, Tennessee, and Alabama. New York has also two, and we believe the churches in New England form another. Besides which, the society counts members in Canada, and the future communications of Elder Badger, the traveller of whom we spoke, will probably furnish some account of the progress of their sentiments in the Southern States. The following expresses the result of his inquiries in the "Western country."

"The whole number of preachers in the above named Conferences, by my imperfect representation, is - - - 225

viz. in Kentucky	- -	51
Tennessee	- -	18
Alabama	- -	8
Ohio	- -	102
Indiana	- -	29
Illinois	- -	15
Missouri	- -	2

Of these 189 are ordained ministers.

The number of brethren is as follows, as near as can be ascertained:—In three Conferences in Kentucky, about - - 3,350

Tennessee Conference	- -	1,800
Alabama do.	- -	600
Six do in Ohio	- -	4,390
Indiana do.	- -	1,200
Illinois do.	- -	600
Missouri do.	- -	1,000
Total		12,940

In Kentucky, our brethren have built 36 meeting-houses, two of them stone, ten of brick, and 24 of wood.

In Ohio they have built 28—3 stone, 4 brick, the rest wood."

Mr Badger appears to have met with a willingness to second his objects among his brethren in the west, and, with their assistance, he hopes to establish new and, permanent relations between all the parts of the "Christian Connexion." The desired arrangement, which will in fact determine the ecclesiastical order of the body, is this;—

"The Connexion will eventually be organized in *three general Conferences*, the eastern, western, and southern, and each will probably direct a periodical work, and bookstore. The centre of the east will be at New York, the west will be located at Cincinnati, and the south will centre in one of the Carolinas. Those Conferences can correspond with each other to great advantage, and by each general conference having a press, and connecting a book room with it, which shall be under the superintendance of a committee of capable men, annually appointed for that purpose, a system of economy may be introduced, by which a fund can be raised for the benefit of the poor congregations, and in this way many a messenger of peace will be sent to the poor assemblies, with glad tidings of great joy. The preachers have long enough gone forth to war at their own charges; it is time a system of economy should be introduced, and the congregations support them. We have long enough acted in our individual capacity, it is time we act as a people. We have long enough seen the effects of anarchy, which is more to be dreaded than the horrors of monarchy; the medium between those fatal extremes, in which the preachers and people may go hand in hand, is the right way."

It is expected that the Western Conference will be held next October when "supposing out of 225 preachers in the west, 100 attend, this Conference will be the most numerous of any one ever attended in the Connexion." Their churches howeves are small, and generally contain, if we may judge from the data given, from forty to sixty members.

We cannot but rejoice in the increase of this body of christians, since they are the firm and consistent advocates of christian liberty, and seem to be the friends of practical and serious religion. Their progress has been rapid, as they have used no violent efforts to gain adherents. The Illinois Conference was constituted in 1818, that in Indiana in 1817, and the first members of this Connexion in Kentucky separated from the Presbytery about twenty years ago. The following extracts from a letter addressed to Mr Badger by the Kentucky elders, will explain some of their tenets.

"We determined to reject all party names, and to receive the name, *Christian*, only, as the name given by divine authority to the ancient disciples. We at the same time unanimously agreed to reject all authoritative creeds and confessions, and to take the bible alone, as the only infallible rule of faith, practice, and discipline. These our resolutions we publicly announced to the world. Strange to tell, yet it is true! that when we have received the bible alone, and the name of Christ, the different sects all proclaimed war against us; and some who had been our warm friends and advocates, while we had a party-name, now became our avowed enemies and bitter opposers. We now understood what it is to suffer reproach and persecution *for the name of Christ*, for until we were called by this name, we were measurably free from those evils. We now began to collect and constitute christian churches, and to ordain elders in those churches."

"About this time many of the brethren from reading the bible began to be uneasy respecting the doctrine of baptism. They could find no divine warrant for sprinkling infants, and for calling this christian baptism. The subject was laid before Conference. It was agreed that every brother and sister was free and ought to act according to his or her own convictions in this matter; that none ought to be offended, or judge one another on this account. Knowing that the baptists would not baptize us; and believing that if we were authorised by God to preach the gospel, we were also authorised to baptize; we the Elders, who believed in baptism, therefore administered the ordinance to each other by immersion, and to multitudes of others also, who applied for it.—The churches continued in peace and fellowship for a few happy years, till another storm arose upon us with ruinous appearances. But three of the five preachers that first protested against the jurisdiction of the Presbyterian synod, now remained in our connexion.—About this period, two of these, became dissatisfied, and were fast retrograding to Calvinism; at length they forsook us, and rejoined the Presbyterians. It was now thought and confidently believed by our opposers, that we as a people, must sink, since the pillars, (as they supposed them to be,) were now removed. But they knew not that we were founded on Christ Jesus, the sure foundation, and were not to be moved by such little things. The Christian cause suffered but little; very few went back with them. Such events as these taught us to cease from man, and to rely more steadfastly on God! From this period we have continued in peace and union—churches have been greatly multiplied, and extended to the different states in the west. Opposition from sectarians continues, yet much abated. There are a few of our worthy brethren that stand in opposition to conference meetings; yet we love one other, and feel no disposition to divide. We engage together in the same work, and endeavor to keep the unity of the spirit in the bonds of peace."

We have no means of ascertaining the opinions of the "Christians" on all the subjects agitated among us. They are all, we believe, Unitarians, and it will be seen by the above extract that they reject the doctrines of Calvinism; they agree with the Baptists in administering the initiatory rite by immersion, and only to adults, and with the Methodists in attaching a high value to sudden conversions and to revivals.

FOREIGN.

We have received a copy of a Circular of the "General Committee of the British and Foreign Unitarian Association." It contains a list of the officers, an address to Unitarians in England, and the "Rules" of the Association. The last were published in the Christian Register some months since. The names of the officers, among whom are some well known to our readers, are the following;—Treasurer, John Christie, Esq.; Deputy Treas. Thomas Hornby, Esq.; Secretary, Rev. Robert Aspland; Foreign Secretary, Rev. W. J. Fox; Under Secretary, Rev. T. Cooper; Solicitor, Edgar Taylor, Esq. Committee, Rev. James Gilchrist, Rev. Thomas Madge, Rev. Dr T. Rees, Dr Southwood Smith, Messrs. J. Bowring, J. Cordell, David Eaton, Joseph Fernie, T. Gibson, S. Hart, C. Richmond, J. T. Rutt, G. Smallfield, Edward Taylor, and Richard Taylor. Auditors, Messrs R. Surridge, John Watson, James Young.

From the Address it appears that the Societies, known by the names of "The Unitarian Fund," and "The Unitarian Association for the Protection of Civil Rights," had incorporated themselves with the new Society, while the "Book Society" had not signified their willingness to be merged in the general body.—Their co-operation was however expected, but whatever arrangements might be made with them, "it is contemplated that the 'Association' shall have a book department of its own, with regard to which it appears to the general committee that there is abundant scope for serviceable exertion." The circular contains suggestions respecting the best means of affording aid in accomplishing the purposes of the Association. The details of operation in England are unsuited to our religious communities, but the following remarks are as pertinent in their application to the American as to the British Unitarian Association.

"Great is the number of those who are both able and willing to contribute to our common cause, and especially in the country and the larger towns, who have never yet been placed in a condition, with regard to information and connexion, of fulfilling their own wishes. The General Committee have reason to believe that there are thousands who wait only for the call, to make their contributions to objects which, as professed Unitarian worshippers, they feel themselves pledged to promote. They have indeed no apprehension that an individual of their body will be found who will not cheerfully make some annual allowance according to his ability, to an Association which will have perpetually in its view all the various modes by which the common cause of truth and righteousness can possibly be served. It is by individual efforts that other religious denominations are able to serve their respective interests so effectually, and it would be a reflection upon the Unitarians to admit for a moment the apprehension that they will fall below those in point of liberality above whom they conceive themselves to stand in a knowledge of the true meaning of the records of salvation. The General Committee confidently reckon upon a large accession of individual subscribers to the Association by means of its ramifications in Congregations and District and County Societies, throughout all which it is hoped that from the first an interest will be excited in the proceedings of the Association, as it is believed that that interest will be kept up and increased by the reports that shall from time to time be made of its exertions. It is too plain to need stating, that a small annual contribution from the numerous Unitarians throughout the country, to whom such a contribution could be a matter only of trifling consideration, would place the Association on a scale of respectability and influence far beyond any thing yet known amongst us. And if our cause be the cause of Revealed Truth, of Divine Benevolence and Human Happiness, why should not each one of us be eager to do his part in favor of pure and undefiled religion before God even the Father—were it only to wipe away the reproach, that false religion has been able to excite a warmer zeal and more energetic labors on its behalf, than have yet been seen amongst the friends and upholders of that pure christianity which professes both to inspire and cherish "the spirit of power, of love, and of a sound mind?"

REVIEW.

The Substance of a Discourse, preached in the Hall of the House of Representatives, of the Congress of the United States, on Sunday, Jan. 8, 1826. By the Right Rev. JOHN ENGLAND, D. D. Bishop of Charleston.

Having promised a farther notice of Bishop England's Discourse, we shall make a few remarks upon some of the topics which he discusses. The subject of the Catholic religion, we presume, does not excite much interest with our readers. The claims of the Romish church in former times are forgotten, and its mandates at the present hour, uttered in a subdued voice from the Vatican, and obliged to pass over the ocean and through the atmosphere of freedom, fall faintly on our ears. Our protestant brethren in England however have just been engaged in a warm controversy on the Catholic question, and if the excitement, which it occasioned, have subsided, it will doubtless be revived in a few months. We ought to know something of the merits of this question. Our prejudices are enlisted on the side of an oppressed sect, but enlightened men in Great Britain have advocated the exclusion of Catholics from certain privileges and offices. We believe that all attempts by the civil power to raise one church at the expense of another are unjust, for the political government ought not to exercise spiritual authority. We doubt not that the refusal of the British Parliament to remove the disabilities of a Catholic profession are impolitic, for an oppressed party always has merit both in its own eyes and in the eyes of others. Fortunate is that sect which can call itself persecuted—a magical word—that will preserve the body to which it is attached from destruction, when that body without it would crumble to pieces. Still there may be, and doubtless are, some plausible reasons for the continuance of those laws, which were enacted in the days of comparative darkness and intolerance. The advocates of this system of exclusion appeal to the history of the Catholic Church and to the character of its faith. The former indeed offers a humiliating spectacle, the latter presents a debasing creed—but we are reminded that every sect has its bigots, and that prejudice has so blinded us that we cannot estimate the true nature of the Catholic doctrines. The question calls for research and coolness. What have been the practice and the faith of Rome? One of the most able writers in the late controversy in England is a clergyman of the established church, by birth a Spaniard, who spent ten years in his native land, as a minister of the prevalent faith, but, "as, he distinctly says, almost all his acquaintances among the higher and more educated portion of the Spanish clergy were, a prey to infidelity." Unable to support this contradiction between his heart and his life, he availed himself of Bonaparte's invasion, to escape to England, where "discovering that the highest mental faculties and attainments were to be found in conjunction with deliberate belief and devotion," he inquired into the genuine character of Christianity—and became a member and afterwards a minister of the Protestant communion. The circumstances of his life have been such as enable him to speak with certainty, of the details, and, from experience, of the effects of the Catholic religion. Three or four years ago he published the "Letters from Spain by Don Leucadio Doblado," which give so vivid a picture of the religious condition of that country. He has recently sent from the press a book entitled "Practical and Internal Evidence against Catholicism &c.—by the Rev. Joseph Blanco White." We are acquainted with it only through large extracts in one of the British periodicals. Our limits do not permit us to attempt any account of its contents, but we cannot forbear saying that the arguments and facts there presented are sufficient to shake the belief that a *consistent* Catholic, one who is faithful to his obligations as a member of that church, can be a trustworthy citizen of a Protestant country. We venture to copy the following as an instance of the effect which bigotry will have even over an affectionate woman, we will not say of enlightened, but we are told, "of honorable parentage."

"I, too, 'had a mother,' and such a mother as, did I possess the talents of your great poet tenfold, they would have been honored in doing homage to the powers of her mind and the goodness of her heart. No woman could love her children more ardently, and none of those children was more vehemently loved than myself. But the Roman Catholic creed had poisoned in her the purest source of affection. I saw her, during a long period, unable to restrain her tears in my presence. I perceived that she shunned my conversation, especially when my university friends drew me into topics above those of domestic talk. I loved her; and this behaviour cut me to the heart. In my distress, I applied to a friend to whom she used to communicate all her sorrows; and to my utter horror, I learnt that, suspecting me of anti-catholic principles, my mother was distracted by the fear that she might be obliged to accuse me to the Inquisition, if I incautiously uttered some condemned proposition in her presence. To avoid the barbarous necessity of being the instrument of my ruin, she could find no other means but that of shunning my presence. Did this unfortunate mother overrate or mistake the nature of her Roman Catholic duties? By no means. The Inquisition was established by the supreme authority of her church; and, under that authority, she was enjoined to accuse any person whatever, whom she might overhear uttering heretical opinions. No exception was made in favor of fathers, children, husbands, wives; to conceal was to abet their errors, and doom two souls to eternal perdition. A sentence of excommunication, to be incurred in the fact, was annually published against all persons, who, having heard a proposition directly or indirectly contrary to the Catholic faith, omitted to inform the inquisitors upon it. Could any sincere Catholic slight such a command?"

As for our own country we feel no apprehensions respecting the progress of Catholicism. That its professors are much more numerous than they were ten years since, is indisputably true. But the same may be said of every other sect, and our belief is that the relative increase of catholics has not exceeded the growth of our population. Many other sects, we know, have multiplied much faster, and the crowd which pours from a Catholic church is composed chiefly of emigrants from Catholic Ireland. Our native population supplies few members. The appropriation of $24,000 by the Propaganda at Rome will not be wholly lost, for it will afford the means of support to zealous missionaries, and will set presses in motion, and where no efforts are made to enlighten the minds of the people, we must expect that they will he swayed by the preaching and writings of sincere religionists, though their arguments be as false as they may be specious. If the exertions of such remind us of our duty, and if the contributions of a foreign power to establish what it considers christianity, in our nation, should excite us to give and do what we ought for our fellow citizens, the Catholic religion will have been a blessing to our land.

We shall say only a few words on Bishop England's reasoning in defence of his faith, or perhaps he would prefer we should style it, his statement of that faith. Our readers will not thank us, if we should again bring the subject before them, and we now have room only for a few brief quotations and as brief remarks.

The second part of the discourse is thus introduced;—

"I come now to a new part of my subject. We have seen that our blessed Saviour Jesus Christ made a revelation to the human race; our next and very natural inquiry must be, to discover how we shall ascertain what that revelation is. This is the place where we arrive at the essential distinction between the Roman Catholic Church and every other: it is, indeed, upon this question the whole difference turns, and to this it must be always brought back."

Again,—

"Upon our principles, we must not speculate; we must always keep our eye steadily upon facts. The wisest man might be mislead in speculation; might make great mistakes in forming opinions; but if he has evidence of a fact, he has ground upon which he can rest with certainty; and the inevitable consequence of that fact produces certainty also; let us then look for facts, instead of hazarding conjectures or maintaining opinions."

The first facts which are given as important and on which the infallibility of the churches rests, are these;

"It is a fact, that our blessed Redeemer did not write his communications; it is equally certain, that he neither gave a command, nor a commission, to have them written. It is a fact, that his religion was fully and extensively established before any part of the scriptures of our new law was committed to writing. We, therefore, believe it to be evident that our religion was not established by the dissemination of writings."

All this is true, as well as the following conclusion, which the writer deduces from the history of the books of the New Testament.

"Thus, during the first century, it is a fact, that no such book as we now receive as the New Testament, was used or adopted in the church as the mode of each individual or each church ascertaining what was the doctrine of Christ. The several portions of which it is composed had been written, and were used, but they were not collected together, and very probably no individual had a copy of each."

"Another fact is also obvious—that in this century the apostles and most of those whom they had associated with them, in their commission, died." But one and more of them might have made a mistake, and "unless," says Bishop England, "there were a very plain and simple mode of detecting that error, he who gave the revelation would not have provided for its preservation." And this mode is,—"examine the witnesses fully as to the fact, and if the vast majority, *under proper circumstances*, will agree in their testimony—it is the evidence of truth." A very plain and simple way this may be, but not so practicable as it might at first sight appear to be, since a decision resting on a majority of the actual teachers might require the vote of each one, before it were evident on which side that majority fell, and such a complete collection of voices would not be an easy matter. We suppose however that the intrinsic excellence of the plan is enveloped in the words that we have italicised. The circumstances of a Catholic council, convened under a successor of "St Peter, the president of the apostolic body, first in honor and first in jurisdiction," would we presume be *proper* for obtaining the opinions of christian teachers on points of faith. The tribunal which has been instituted, so fortunately for the preservation of our religion, continues through subsequent ages, and its utility is evident, for

"What would be the authority of those books, without the authority of that tribunal? Bring any written document into any court of justice, lay it on the table; what will it prove? Will you not first produce evidence to show what it is? You must prove by the testimony of some competent witness, the nature and authenticity of a written document, before that written document can be used. Without having been thus established, it lies useless before the court; it might be what it purports to be, but it is plain that a written or printed book might not be what it assumes in its title; a document flung upon the table of a court lies there without any use, until it is made useful by testimony besides itself."

We had always supposed that the most satisfactory method of learning the nature and contents of a book was to read it, and in spite of our author's declaration that such a course would be useless, we suspect that when the opportunity of perusal were afforded us, we should trust rather to our own examination than to the testimony of a thousand others. This however may be self-sufficiency. We have supposed also that if a document were brought into a court of justice, the presiding officer would prefer to learn its nature from having it actually read, than from the opinions of a score of witnesses as to their interpretation of it. But this too may be ignorance.

The doctrine of infallibility we are the more desirous to present in the author's own words, because we imagine many are under the impression that Catholics attribute this quality to the Pope—the individual who stands at the head of the Church. The explanation here given corresponds to that which Butler, the celebrated Catholic layman, has given in his reply to Southey.

"We say, that when the great majority of the bishops united with their head the bishop of Rome, who succeeds to Peter, thus concur in their testimony, it is evidence of truth; we will infallibly come to a certain knowledge of what God has revealed. This is our doctrine of the infallibility of the church; and thus we believe that we will ascertain what Christ taught, by the testimony of the majority of the bishops united to their head, whether assembled or dispersed through their sees, over all the world."

The use made of this doctrine is curious,—"I am not infallible," says the Bishop; "but in virtue of my place I give my testimony. I may err, but the majority of my brethren will correct that error." Now if one of this brotherhood may err, another may, and if by chance the majority of individuals should err as individuals, which is not impossible, it is certainly an ingenious provision, by which the opinions of these same persons, considered as constituting a majority of the ultimate tribunal, shall be the truth. By a contrivance of the same kind, we presume a number of finites taken in their collective capacity, would form an infinite. This infallibility of a body of men is quite as "irrational" to us, as the common notion of infallibility residing in one person—and quite as liable to the old objection, that the infallible judge often contradicts himself. The majority to-morrow may think very differently from the majority to day. This council in one city brands the decisions of that council in another city as heretical, and infallibility is made to seem very much like human passion and caprice. Bishop England perceives a great advantage in this arrangement, because if old questions are revived, the answer is very short, "this has been already determined." But unhappily for the inquirer, it has been determined in two and sometimes three ways, and unless he shall succeed in obtaining another decision from a majority of the members of the infallible tribunal, he is left to doubt whether he should believe, or disbelieve, or—do neither.

The remainder of this discourse is occupied in the consideration of some objections, chiefly of a political nature. We can notice only one—that the Romish is a persecuting church.—The following sentiments deserve to be read and remembered, but they are the sentiments of Bishop England rather than of his church.

"I know of no power given by God to any man, or any body of men, in the christian dispensation, to inflict any penalty of a temporal description, upon their fellow men for mere religious error. He commissioned the church to teach his doctrine, but he did not commission her to persecute those who would not receive it. He who beholds the evidence of truth and will not follow it, is inexcusable—he who will not use his best exertions to obtain that evidence, is inexcusable, he who having used his best exertions for that purpose, and having with the best intentions made a mistake in coming to his conclusion, is not a criminal because of that mistake."

These passages are followed by the most express declarations, that the writer can find nothing in the doctrines of the Roman Catholic church authorising civil privation or bodily punishment for religious error. But the decree of the Council of Lateran in 1215 seems to contradict this assertion. He therefore labors with much ingenuity and little success, to remove this difficulty. His answers are these;

"—by satisfying you that this is a special law for a particular case; and also by convincing you that it is not a canon of the church respecting any of those points in which we admit her infallibility; nor is it a canon of the church."

The first of these arguments is set aside by the reply, that if it be a special case, it only proves that the church did not often exercise a right which they claimed. The fact that such a law was passed, establishes the principle in question—that the church arrogated to themselves the power of inflicting punishment for religious error. The other defence of this council we think fit to copy.

"In viewing the preamble to this council, as well as from our knowledge of history, we discover that this was not merely a council of the church, but it was also a congress of the civilised world. The state of the times rendered such assemblages not only usual but necessary; and each legitimate body did its own business by its own authority; and very generally the subjects which were decided upon by one body in one point of view, came under the consideration of the other assembly in a different point of view, and their separate decisions were engrossed upon a joint record. Sometimes they were preserved distinct and separate, but copyists, for their own convenience, brought together all the articles regarding the same subject, for what source soever they were obtained.—Such was precisely the case in the instance before us."

The meaning of this we suppose is, that whenever this council did any thing which an assembly of christian bishops and delegates ought not to have done, we must consider them as acting in another capacity, that of a political assembly. A very convenient way, truly, of transferring the blame of improper measures from an infallible tribunal to a fallible, and if we mistake not, a rather unchristian company. It is desirable that future writers of ecclesiastical history should keep this in mind, and attribute nothing scandalous to christian dignitaries, remembering that such persons acted in another capacity, when they sinned.

BIOGRAPHY.

We copy the following article from the Boston Medical Intelligencer. It presents a curious picture of character and habits, of which Dr Elliot was not the only specimen that New England afforded a century ago.

ELLIOT, Rev. JARED, was the son of the Rev. Joseph Elliot, of Guildford, Con. and grandson of the Rev. Joseph Elliot, of Roxbury, Mass. the celebrated Indian apostle. He was born Nov. 7, 1685, and died April 22, 1763. He was one of the earliest students of

Yale College, and received his Bachelor's degree in 1706. From 1730 to 1762 he was one of the corporation of that institution; and from 1709 to his death he was the minister to the first ecclesiastical society of Killingworth, Con. Dr Elliot was unquestionably the first physician of his day in Connecticut, and in a sense, may be considered as the father of medicine in that state. He was the first botanist of his time, and was equally distinguished as a scientific and practical agriculturalist. He introduced the *white mulberry* into Connecticut, and with it the silk worm, and published a treatise upon the subject. He was also a mineralogist, and in 1761 received from a society in London a gold medal, as a premium for his discovery of a process of extracting *iron* from *black sand*. He was the personal friend and correspondent of Bishop Berkley and Dr Franklin, and of several other philosophical characters both in Europe and America. He was however, in his life time, more known by the public as a physician, and was very eminent for his judgment and skill in the management of *chronic* complaints. In these, he appears to have been more extensively consulted, than any other physician in New England, frequently visiting every county of Connecticut, and being often called to Boston and Newport. He was a good linguist, and from the libraries left by him and his cotemporaries it is evident, that he was in the habit of reading and studying Hippocrates, Celsus, Galen, Areteus, &c. in the originals. Some very humorous anecdotes are still related, which serve to show, that he managed *melancholics* and *maniacs* with great ingenuity and success.

All of Dr Elliot's science and philosophy were of the practical kind, and adapted to the improvement of his infant country. He published "*Agricultural Essays*," and devised various plans for *draining swamps* in the interior, and also for *reclaiming marshes* from the sea. He was one of the most industrious and methodical men, and was peculiarly careful, that whatever he undertook, should be executed well. It is difficult to conceive how one could be successful in such a variety of pursuits, as those in which he was engaged; for, he seldom if ever failed in any important undertaking. He possessed a very large estate in land, which consisted of farms in different sections of the state, or rather colony. These were generally better cultivated, and furnished more profits, than those of his neighbors. Amidst all his avocations, he was distinguished for his piety and talents as a clergyman. He published several sermons, and so conscientious was he in the discharge of his duties as a minister, that he always so contrived his journey as to be if possible, with his people every Sunday, and for forty successive years in the course of his ministry, he did not miss preaching either at home or abroad, every Lord's day. Dr Elliot resided on the main road from New York to Boston, and was always visited by Dr Franklin, when he was journeying to his native town, as well as most of the religious and literary characters of the day, who always met with a very affectionate reception in in his hospitable mansion. He was distinguished for his charities, and many of his medical services were performed gratuitously. It is mentioned of him, that though an ardent friend of his country, and a great patron of improvements, and though as a clergyman, a philosopher, a physician and a trustee of Yale College, his influence with the public was very great, and his opinions and advice much esteemed and sought after, yet he always avoided interfering, or taking an active part, in any of the purely political struggles of his day.

Such men as Elliot are not only highly useful and honorable to the age they live in, but are a blessing to future generations. They give a spring to the human intellect, and excite a spirit of inquiry, experiment and observation, and thus diffuse a light among their cotemporaries, which has an influence upon remote posterity. [See Elliot's Biographical Dictionary, Field's Statistical Account of the County of Middlesex, Connecticut, and some of his correspondence in Silliman's Journal of Science.]

CHRISTIAN REGISTER.

SATURDAY, APRIL 29, 1826.

The recent intelligence from Calcutta, the substance of which we inserted last week under our head of foreign intelligence, is of a character to revive and strengthen the interest of those who have paid any attention heretofore to the peculiar circumstances attending Mr Adam's situation and the prospects of christianity in that place. It appears that the sympathy which has been expressed for him and his friends by the unitarian christians of England and America, has operated greatly to their encouragement, and excited them to new animation and hope. It is now rendered certain that their chapel will be soon erected; and their desire to place their establishment on a permanent footing, has led them to commence the forming of a fund which shall be devoted forever to the support of religious worship and instruction, and the diffusion of the gospel in that region. How much they are in earnest is evinced by the fact, that besides their former liberal contributions for their chapel, they have now subscribed towards the fund about $15,000. This they regard as the first step towards giving a permanent character to the institution — They rightly reason that a temporary establishment would be of no avail; that it is not worth while to do any thing, unless there is a prospect of their being able to persevere; and that it is essential to success in their experiment that the means on which they depend should not be uncertain and precarious. To secure this they have judged the creation of this fund to be the most efficient measure. It is for their friends here and in England to consider of this, and determine whether they will grant their aid in this way, or in some other way. We do not pretend to have formed an opinion on the expediency of the plan. But that aid will be in some way given, we cannot allow ourselves to doubt. The circumstances are so peculiarly indicative of the will of providence, and the aspect of affairs is at this moment so encouraging, that we cannot believe our brethren will suffer the opportunity to pass away unimproved. They will not permit the seed which has been cast into that place so unexpectedly, and has been cherished under the auspices of a distinguished native, to decay for want of the timely culture, which they may so easily afford. They need but acquaint themselves with the circumstances, to feel their obligation and devise means for discharging it. What those means shall be, must be determined by inquiry and reflection.

We do not expect, however, any extensive and general excitement on this subject immediately. It is a matter which must make its way gradually to the hearts and consciences of the people, and we must not despise the day of small things. Many, we know, look upon this subject as we do, and feel in regard to it as we think they ought. They have done something, they are willing to do much. Their number is evidently increasing, and will become large. Let them think of it, let them talk of it, let them give it a place in their prayers, with their other objects of affection and duty. They will thus quicken their own zeal, and kindle it in others; and as it spreads it will increase both the disposition and the ability to aid the diffusion of christian light and truth, in the direction thus pointed out by the finger of Providence.

We have no doubt that there are individuals amongst us whose hearts are interested in this subject, and who would willingly aid it, but who as yet have not made themselves known. It is desirable to have their co-operation. It is important that nothing of example or of countenance should be wanting.—We invite such persons to make themselves known. We invite all unitarians, who wish to learn what may be done and what they may do, to leave their names at the office of the Christian Register.

The twelfth Number of the *Collection of Essays and Tracts in Theology*, edited by Mr Sparks, is recently issued from the press, and closes the publication. We must not suffer it to cease without expressing our thanks to the industrious editor, and saying in one word how good a service we think he has rendered to the christian public. He has been the means of putting into the hands of many readers several valuable treatises which otherwise must have remained unknown to them. He has made an important addition to the store of valuable books to which the public has easy access. He has induced many to read who otherwise might have neglected it; and has thrown wholesome food in the way of many more who would otherwise have been satisfied with whatever they might accidentally find. In a word, he has formed a library of no mean value to the inquiring and thinking christian, who may find in these six volumes a choice variety of instructive and entertaining essays upon important topics connected with his religion. Not a complete and systematic collection.—This was not intended—it was designed to be miscellaneous—but no one will complain of the want of variety.

Does he wish to satisfy his mind in regard to the authority of some controverted texts? He finds the *Letters* of Newton, and Butler's *Historical Outline*, which give him in small compass a store of argument and evidence. Does he seek to be informed of the unitarian argument respecting the person of the Saviour? Emlyn's *Humble Inquiry* is before him. Does he inquire concerning other doctrines? Penn's *Sandy Foundation Shaken* overthrows many holds of reputed orthodoxy, and Cogan on *hereditary depravity* argues well against original sin. Or if he desires a different class of subjects, there are the keen, and playful, and powerful pages of Robinson, and Hare, and Taylor, and Clayton in favor of christian liberty; and on the great topics of duty and truth he finds Foster, and Locke, and Hales and Watts—with exquisite morceaux from the devotional writings of Jeremy Taylor and the delightful essays of Mrs Barbauld. And if he desires to know something of the character and history of these authors, and excite himself to emulation in goodness and usefulness by the contemplation of their excellent example; he may turn to the biographical sketches from the hand of the editor, and derive a high gratification. They have been put together with great apparent diligence and fidelity, and are to be valued as in many instances the best notices which exist of the same persons.

Duelling. In the seventh number of the Westminster Review, just received, is found very opportunely an article on duelling. This crime, which has usually been treated by the friends of virtue with violent indignation or sarcastic ridicule, is here met by sober argument. The writer endeavours to prove, by force of calm reasoning, that the pretences in its favor are unfounded, and that it not only does not remove but aggravates the evils it purports to repress. He does not adduce moral or religious considerations; but reasons with the duellist on his own ground. The strongest position he takes is this. Duelling owes all its efficacy to public opinion, and that public opinion would effect the proposed good more perfectly without duelling than with it. It is the fear of general disapprobation which produces the effect, not the fear of wounds or death; for these he could avoid if he did not dread to encounter the former. If ignominy should fall at once on him who offers insult, instead of on him who refuses to fight, who does not see that insult would be more surely repressed?

"All the instances in which rudeness is now restrained by the fear of a duel are so many proofs of the omnipotence of public opinion; for what else compels a man to the alternative of curbing his insolence, or exposing his life?

"It may make this matter clearer to consider a hypothetical case;—

"Suppose, then, two nations having both reached such a degree of refinement that the behavior of a man who should call another a liar would be generally considered very offensive. Suppose further that the custom of duelling did not exist in the one and did exist in the other. If a man felt that he could endure ignominy, he might give the lie without restraint in either society. But if, which is the far more common case, he felt that he could not endure ignominy, then in the first society he must of necessity abstain from giving the lie; for there is nothing in such a society which can prevent the public disapprobation from falling upon him if he does not abstain, just as it falls in the actual state of society in England, upon all those whose offences are not punishable by duel. But in the second society, the man who does not encounter ignominy may nevertheless gratify the brutal insolence of his disposition provided he dares to encounter personal danger; he has even a great chance of escaping both ignominy and danger if he chooses well the object of his attack. Therefore, as the efficacy of punishment is, *cæteris paribus*, in proportion to its certainty, it seems impossible to escape from the conclusion that there would be fewer instances of the lie given in the first society, than in the last. It is indeed difficult to conceive how the character of a bully, in all its shades and degrees, would be an object of ambition to any one, in a country where the law is too strong to suffer actual assaults to be committed with impunity, where public opinion is powerful, and duelling not permitted. But, where duelling is in full vigor, it is very easy to understand that the bully may not only enjoy the delight of vulgar applause, but the advantages of real power."

The National Gazette has published a long extract from a sermon delivered in Philadelphia on occasion of the recent duel. It closes thus.

"If there are any who deliberately advocate the practice under consideration, I know of no argument in its favor which they can urge more plausibly than this, that reputation is now so valuable to men, so essential to their happiness, nay, to their very existence, that they are bound to defend it by the same ardor, and by the same means with which they defend life itself; and that if the spirit of the times requires a man, for the preservation of his character, to proceed to the last extremity, he is bound to comply with it. It is most readily acknowledged that character is of the highest value—that life is worth little without it. But why is character so valuable? Why is it so important to us that we should be thought well of, but that it is of greater importance that we should really be, what we are considered to be? This is the one thing needful. Not the *reputation* of integrity, but the *reality*.—Does it really conduce to a man's peace and satisfaction of mind to be highly esteemed when he does not deserve it? Is there not misery in the contrast between what others think that he is, and what he knows himself to be? And on the other hand, when he is conscious of upright intentions, the credit of which he is denied by others, is not this consciousness an ample support? Is not the gentle whisper of self-approval, in which he may recognize the voice of God, of more value—does he not feel that it is—than the plaudits of the whole world? So then, that which we are anxiously to guard, that of which we should be incessantly jealous, is—not the appearance of excellence—but *the thing itself*.—For the preservation of this, a man should be ready to submit to every sacrifice; aye, should even refuse to obey the call of false honor.—It is a great thing among men to be brave, to be possessed of great courage. But it is not the reputation of bravery, it is bravery itself that you covet. Give then an illustrious evidence that you possess this quality by standing out against the fashion of the times and by daring to oppose the opinion of the world."

There is one consideration, says Wilberforce, which places the crime of duelling on a different footing from almost any other. There is perhaps no other which mankind habitually and deliberately resolve to practice whenever the temptation shall occur. And in the judgment of that religion which requires purity of heart, he cannot be esteemed innocent of the crime, who lives in this determination to commit it whenever circumstances call upon him so to do.

It must gratify every friend of humanity to perceive a proposition by Mr Secretary Peele, for a revision and amelioration of the British criminal code, welcomed as it were by acclamation in the British Parliament. It is well known that reform is needed—how much, may be seen by extracts like this from a London paper of November last;—which states, that

"In the single gaol of Newgate there were, last month, (October,) about 500 criminal prisoners. Of these miserable creatures, more than 400 stood for trial for crimes perpetrated in the city of London and Middlesex alone, being an advance of nearly 100 on the list of the same sessions for the preceding year. Of these wretches, too, a full third (167) had been imprisoned for *capital offences*. The cause of this dreadful state of society (continues the editor) must be sought in the *frame of justice itself*. It must be sought in the *horrors of a blotted penal statute book*."

The Treasurer of the American Unitarian Association acknowledges the receipt of forty two dollars and a half, contributed by the ladies of the *Independent Congregational Church in Salem*.

We understand that the Trustees of the Publishing Fund have now in press an excellent little story for children called the "Deformed Boy." It is said to be from the pen of the Author of Redwood and New England Tale—two works, which for purity and talent stand in the first rank of American novels.

When such abilities are dedicated to the service of the young, we may hope to see the absurd tales which were once popular, and nourished superstition and extravagance banished from our nurseries.

It is an object with this society to obtain original tracts, on moral or religious subjects. They would be glad to receive the aid of those who have talents and leisure to produce them. Where the author is disinclined to appear, it is only necessary to enclose the manuscript to the Secretary, and leave it with the Publishers—Messrs Munroe & Francis.

Communicated.

ORIGINAL COMMUNICATIONS.

PRIMARY SCHOOLS.

Mr Editor.—As the cause of education is so intimately connected with that of religion and sound morals, it is presumed every thing relating to the subject will be interesting to your readers. With such impressions those interesting establishments the *Primary Schools* of this city, are presented to their notice.

The primary schools were established by a vote of the town on the 11th day of June, 1818, and the sum of $5000 appropriated to their support. They were immediately put into operation in various parts of the town, more particularly in reference to that class of children, whose parents were too poor or neglectful to have them instructed. The success which has attended what was then considered an experiment, has astonished the friends, and satisfied the doubting among our citizens; so that the Primary schools of Boston now receive the cordial support of all classes of the community. They are so deservedly popular, that the *rich* as well as the *poor* are anxious to have their children attend them. This is as it should be. It is in excellent unison with the spirit of our political, as well as religious institutions.

In addition to a monthly examination by district committees, the standing committee semi-annually, in the spring and fall of the year, make a very close examination of all the schools; which duty they have just completed and find the following to be the result.

The whole number of children 2938, viz. girls 1489, and boys 1449. The number present at the examination in March, 2504. During the preceding six months, 140 have been transferred to the grammar schools, and 344 were fitted to be transferred on the first Monday in April. The salary of each instructress is 250 dollars a year, which is in full for all expenses; so that instead of $5000 at first appropriated for these schools, the city now appropriates $13,000. The number of schools has increased to 51, and by a recent vote of the board two more are to be established; one of which is to be situated on the Mill Dam, which is attached to ward No. 6, and to be under the care of the primary school Committee of district No. 4.

Our system of instruction now embraces all classes of our population, with the single exception of children too old for the primary schools, and not qualified for the grammar schools. It has been recommended by the School Committee to the City Council to make an appropriation for such children also. The subject is as yet delayed; but the hope is now cherished, that in some way the evil will be speedily remedied and these unfortunate children provided for. What with our Primary and Sabbath Schools, and the improved character of all our seminaries of learning, may not the friends of humanity and religion, cherish the hope, that future generations will be better instructed, and through the divine blessing become more pious and enlightened than the present? So that our children's children will rise up, and call us blessed.

A Friend to Youth.

For the Christian Register.

Mr Editor.—Some inquiries appeared in your paper of March 11, with the signature of John Robinson, implying that there was an Episcopal church in this state, where the people were compelled to pay tithes for the support of a minister, who was appointed by a patron, and in the settlement of whom they had no voice. This article was republished on the 8th instant, with remarks, which seem to require some notice from those who are acquainted with the circumstances to which it is supposed to allude.

The paragraph is a remarkable instance of the wrong impression that may be given of a subject, by a little coloring, without any actual misrepresentation of facts. This is so much the case that it did not occur to me, on first reading it, that it related to my own parish, and I was very much surprised to find that I was one of the *oppressed, tythe paying people*, who seem to have excited the sympathy of your correspondent.

Let us see how the whole story will look with all its attendant circumstances. The proprietors of an extensive manufacturing establishment, having as one of their first acts erected a school house, and established a school, thought proper, in the next place, to make provision for the religious and moral instruction of those whom they might employ. For this purpose they commenced the erection of a church and hired a minister, at their own expense, before there was any organized parish, or any settled population to be consulted in his election. When a suitable place for public worship was provided, it was thought best that some measures should be taken to prevent the Sabbath being spent in idleness; and accordingly, every person, when he received his wages, was charged with the rent of a seat in the church, and the payment of this was a condition on entering into this employment; and all were required to attend public worship at this, or some other place. Within a few months a society of a different denomination has been formed, and all persons, regularly attending at this place of worship, have the rent of the seat remitted to them. So that this *compulsory payment of tythes*, amounting to 37 1-2 cents quarterly, should be regarded rather as a requisition in favor of morals, than a tax for the support of any particular denomination, as your correspondent seems to consider it.

Had the minister been chosen and settled in the ordinary way, such has been the increase of the place, and the change of population, that not one in ten of his present hearers would have had a voice in his election. But should the present majority, in that case, complain, that their predecessors had chosen a minister for them, and been his *patrons*, and that they had no voice in his election? Shall the next generation complain that their fathers have made provision for their religious instruction, before they were capable of being consulted on the subject? Or should there be no regular and permanent provision for the support of the clergy—should they have no parish that they can call their home?

Permit me to add, that I have been acquainted with many parishes, where the people have had a voice in the settlement of their minister, and in unsettling him occasionally, according to their wishes; but I have known no instance where the minister was more respected, or gave more universal satisfaction than in this; and I believe that any *one person* who should provide as worthy, enlightened and liberal a minister, for any parish in the commonwealth, without expense to the people, except the rent of their seats, would be considered truly *a patron*—not of the minister, but of the people. I will venture to say that your correspondent himself, with a full knowledge of all the circumstances, would find nothing to condemn, but would see cause to regret that he had cast any unfavorable imputations on proceedings, so liberally and I may add successfully, designed for the support of the cause of religion and morality.

A Subscriber and Constant Reader.

For the Christian Register.

SACRED MUSIC.

Mr Editor,—It was with much pleasure that I perused the communication in your last paper, relating to Sacred Music, for I have long thought with your correspondent, and have often heard it expressed, that this part of our worship, as it is conducted in some of our churches, falls very far short of producing the effect for which it is designed.

There is nothing connected with the sanctity of the Sabbath, or the pleasure of assembling with our brethren in the Temple of God, that is more conducive to the right direction of our thoughts, and elevation of our minds, than singing. Yet in this, as in every thing else, care should be taken that we do not go to the extreme, and that in our endeavor to have this part of our service acceptable to the worshippers, we do not lose sight of its importance and solemnity, and by preventing them from uniting in this service, render them merely auditors and spectators during its performance. It is with the knowledge that this is the fact, that I have looked with regret to the performance of this part of the services of the sanctuary, and perceived that the true object of this service to the minds of many is totally perverted? To the question, what is the cause? the answer seems to me quite apparent.

It is well known, that in many of our societies, (and it is to those in which this is done, that I have reference,) those who have the management of this part of the service, are well remunerated for their time and labor—they are persons who pay great attention to, and are well acquainted with the science of music, and are considered as excelling the generality of people. In order to show that this is the case, they sing difficult pieces, introduce new selections, and of course many of the tunes are new to the congregation.—To prove this, I would merely ask, why is it that we so seldom hear such tunes as St Martin's, Mear, Martyrs, Portugal, and many others that might be named? It is because new tunes have taken their places. Why is it that our societies are called upon every year, by those that compose the choir, for new books? It is because every new edition of a collection of tunes contains some new ones, and, however altered the old tunes may be in them, are

on that account desired by the choir. Why is it that our choirs are so small? It is because but few people are acquainted with the new tunes, and because but very few have the time to practice them.

I will not ask the necessity or expediency of having these new selections and alterations so often; but simply ask if this constant succession of new tunes, and the idea of remunerating those who perform this service, has not a tendency to change the minds of some with regard to its design and object? And if the serious mind must not look upon this state of things with much regret? I think it must. I think that the excess to which it is already carried, has disturbed the minds of many while engaged in this service, by the performance of pieces far from being devotional, not to say hardly becoming the place in which they were offered.

It is not so difficult to obviate the defect I have named, as many, at first thought, are apt to imagine. In effecting a change it is not necessary, I conceive, to make an entire revolution in our choirs.—No—but let an invitation be given in our societies, to those who belong to the society, and to those who *know* and *feel* the *importance* and *solemnity* of this part of the service, and who can assist in it, to unite themselves to the choir, and have the singing such as is consonant with their views and feelings; and though at first we might not obtain all we could wish—yet still let a trial be made—let a few set the example—and I doubt not but soon we should accomplish all that can be desired.

There are other causes and remedies for the defects of the present system of singing in our churches, which I cannot name; but as the subject has been commenced, and the columns of this paper, I presume, are open to free and candid remarks upon it, I trust that those who are interested and acquainted with the subject, will improve the opportunity, and have something said that shall effect a change, which is so much desired by many.

Aware of the importance of the subject, I have offered these hints, but with no other aim or object in view, than that this part of our service may be consistent, not only with the views and feelings of the worshippers, but with the place in which it is performed, which is "none other than the house of God, the gate of Heaven." H. S. S.

OBITUARY.

While the friends of the lamented Harriet Otis can expect to see no portrait of her character correspondent with the image impressed upon their hearts, and are content with the homage paid to her worth by the tears and recollections of an extensive acquaintance; it seems due to the society of which she was a useful and most interesting member, and to the sex of which she was a distinguished ornament, that the tomb should nor forever close upon her without some public notice of a model, so nearly approaching the perfection of the female character. In early infancy this estimable person gave promise of those attractive qualities of head and heart, which their maturity fully confirmed. Her childhood was remarkable not merely for an invariable spirit of docility and filial devotedness, but a readiness to forego the recreations and sacrifice the strong predilections of that selfish period for the accommodation of others. This disposition grew with her growth, and made her at last to be one of the most disinterested of human beings. The natural powers of a vigorous intellect were cultivated by the advantages of the best education, and the sweetness and serenity of her temper shone forth in the charms of her conversation, always gentle, persuasive, and intelligent. Her unfailing vivacity was mellowed by a delicacy constantly on its guard, and her wit sparkled with the riches of cultivated taste, untarnished by the bitterness of irony, the sharpness of sarcasm, or the cruelty of malicious insinuation. The uncommon soundness of judgment, of which many of her elders were glad to avail themselves, seemed to emanate from an intuitive sense of propriety, while her modest estimate of her own superior endowments enhanced their lustre. Though entitled by situation and circumstances to admission into the circles of fashion, and qualified by the attraction of her manners and conversation to be received in them with cordiality and respect, it was not in her occasional intercourse with the brilliant and the gay, that she felt herself moving in her appropriate sphere. It was at home principally that she loved to diffuse cheerfulness and delight to all around her, whether inmates of her family or friendly visitors. But the interest she inspired was not confined to home. Her influence and example were felt throughout an extensive circle of most respectable and actively useful persons of her own sex, who are constantly engaged in doing good to others. Of many of them she was an endeared and intimate companion, united by social and religious sympathies, and by the affinity of their pursuits. The main occupations of her life were devoted to the service of her friends and of her sex—to deeds of charity and benevolence—to the consolation of the afflicted, the visitation of the sick, the relief of the unfortunate—to the diffusion of religious instruction among the poor, and to the support of institutions formed to palliate the sorrows of the widow, and protect the defencelessness of the orphan. This constellation of practical virtues derived its light from the beams of our holy religion, which filled and warmed her heart. She was truly a child of heaven, a pattern of vital christian piety. Sincere and exemplary in attention to religious duties, and from early life in full communion with a christian church, it was her first and invariable aim, that whatever she did should be to the glory of God. But she is gone before she had attained to the meridian of life! And forming, as she did, "a distinguished link" in the chain which connects in a common interest the good and amiable of all ages and denominations among her sex in this city, she has left a breach which in their opinion can never be repaired.

CONGRESSIONAL SUMMARY.

[TO APRIL 22.]

In the Senate *the Judiciary Bill* was passed, sent to the House for concurrence in the amendments.—A motion was agreed to, that the special *Orders of the day* shall not be called up before one o'clock, unless otherwise directed by the Senate.—Mr *Randolph* spoke six hours, on the motion relative to the power of the Executive to appoint Foreign Ministers.—The bill directing the sessions of the *United States Courts* for the district of Vermont, to be held at Montpelier, was passed.—Bills to exempt the Professors, Students, &c. of the Columbian College, from *Militia duty*, and to purchase a site or a *Custom House* in Newport, R. I. were severally passed.—Bills were passed authorizing a subscription for stock in the *Louisville and Portland Canal Company*, and making further provision for the extinguishment of the debt for public lands.—A resolution was submitted by Mr Berrien, relative to the expediency of making further provision for the friends and followers of *Gen. William M'Intosh.—The new Creek Treaty* of cession and purchase, made in Washington with the deputies of the Creek nation of Indians, in January last, and submitted to the President on the 31st of that month, has been ratified and confirmed by the Senate, together with the supplemental article subsequently agreed on, by which it is understood, the wishes of the State of Georgia have been so fully met, as to induce the hope that all dissatisfaction felt in that state, at the abrogation of the former treaty, will be dissipated.

In the House, a communication was received from the Department of War, giving information respecting other nations than the United States, being invited to the *Congress of Panama.*—A bill to equalize the duties on *Colombian vessels* and cargoes, was passed in concurrence.—A committee of seven was appointed, to report on the *business necessary to be acted upon* during the present session. A communication was received from the Department of War, giving information respecting the present location of the *Florida Indians.*—The *Panama Mission* was discussed at great length, the resolution of the *Committee on Foreign Relations*, as amended, was negatived.—The *Appropriation Bill*, providing for the expense of the mission, was then taken up, and a motion to strike out the enacting clause (in effect to destroy the bill) was negatived, 134 to 61. The bill was then ordered to a third reading; and on Saturday was finally passed by a vote of 134 to 60.—A few words passed on the subject of the report of the Committee on the case of Francis Larche, which sanctions the principle that the government of the United States can put *arms into the hands of slaves* for the defence of the country, without becoming responsible for their loss and destruction. A very strong feeling appears to exist among the southern members on the subject.

FOREIGN INTELLIGENCE.

By an arrival at Philadelphia, London dates to the 20th of March have been received. The King of Portugal died on the 10th of March, of apoplexy, joined with epilepsy. His eldest son, the Emperor, Pepro I. of Brazil, having renounced his right of succession to the crown, it consequently descends to the next son, Michael, who was in Vienna at the King's death. The infanta Isabella Marie, who now acts as Regent, is the fourth daughter of the king.

It was the general opinion at Lisbon that the commercial treaty, lately concluded between Portugal and Brazil, would be ratified, and on the strength of that opinion several vessels were fitting out at Lisbon for the latter country.

The King of England has has had a severe fit of the gout, with fever; but at the last dates, his physicians had pronounced him convalescent.

Theological Education in England. It is stated in a note to one of Bishop Hobart's discourses, that in the Church of England, there are scarcely any public provisions for theological education for the ministry. In each of the Universities, there are only two professors of divinity, who deliver occasional lectures on divinity to the University students, who can obtain orders immediately on their graduating with the scanty knowledge of their profession, which these lectures furnish.

Law of Theft. Mr Peel, in the British House of Commons, on moving for a consolidation of the statute laws respecting theft, as it stated that the number of persons that came under those laws was 10,530, out of 14,437, the whole number tried for theft during 1825. The number committed in Great Britain, under those laws, the last seven years, was 40,000.

New Voyage of Discovery. From the London Annals of Philosophy for February we learn that the French government are fitting out one of the vessels of their navy, the corvette L'Astralabe, Capt. Dumont Durville, to sail on a voyage of discovery in the southern hemisphere. The object of the expedition is to explore certain parts of the globe which are not sufficiently known, and particularly the coasts of New Guinea and New Zealand. The Paris Academy of Sciences, at the request of the Minister of Marine, have appointed a committee of six of their number to prepare such instructions as they may deem expedient, for the furtherance of the cause of science.

Slave Trade in France. In the chamber of Peers, on the 12th of March, M. de Chateaubriand offered an amendment to the articles, having for its object the prohibition of the Slave Trade in the sea, ports of the Levant. After a very interesting discussion, it was adopted by a vote of 85 to 64.

Population. It appears from the public register, that during the seven years from 1817 to 1823, 3,458,965 males, and 3,246,813 females were born in France. These two numbers being to each other as 18 to 15; the number of males born exceeded that of females by one fiftieth. During the year 1824 there were 28,812 births, 22,612 deaths, and 7,620 marriages.

Growth of Russia. Under Ivan 1, in 1462, the Russian Empire contained 18,494 square miles; at the death of Peter I, in 1689, 263,900 square miles, and 16,000,000 inhabitants; and at the present day, 367,494 square miles, and 50,000,000 inhabitants.

Poland. The number of institutions for public instruction in Poland, amounted in 1821 to 1206, and the students to 43,871, so that the number of students and degree of civilization in this country, were to the same in Germany as one to two, since from the census taken in the latter country in 1817, the number of students was to the population as one to 3,532, whereas in Poland it is as one to 7,273.

Colombia. Caraccas papers to the 30th of March have been received at Baltimore. The Senate has repealed the law which limited the interest of money to six per cent. The government have received information from various sources, that the Spanish squadron at Havanna was preparing with great activity, for making a military descent on some part of the coast of Colombia. The communication is given to excite the vigilance of the Intendant on the coast, to protect the assailable points, and secure the merchandise coming from sea.

West Indies. A private letter from St Thomas states that the Governor of that island had received a letter from the "Governor of Martinique, announcing that the former might shortly expect a visit from his friend, Admiral Duperre, *on his voyage from Puerto Rico, with a view of garisoning that Island with French troops.* *Nat. Gaz.*

DOMESTIC INTELLIGENCE.

The Rev. Henry Ware, Jr, has been chosen by the Mayor and Alderman to deliver the Oration on the next Anniversary of Independence.

Thomas Jefferson. A meeting of the citizens of Boston, was held in Faneuil Hall, on the evening of the 20th inst. for the purpose of taking measures for the relief of Thomas Jefferson. A committee of two gentlemen from each ward in the city, and two from Charlestown, were appointed to collect funds by voluntary subscriptions, for the above purpose.

Boston Atheneum. We are happy to hear that the erection of a new edifice has been commenced on the Atheneum ground, for an Academy of Fine Arts and a Lecture Room. A new and most generous subscription has been volunteered for the expense of raising and endowing the building, and for giving still more enlarged usefulness to the original establishment. We understand that the Hon. T. H. Perkins, and James Perkins, Esqs, gave $8000 each. Several respectable libraries have been lately united to the general institution.

Bunker Hill Monument. The Association have purchased the right of taking stone necessary for the erection of the monument, from a fine quarry in Quincy, ten miles from Boston. For this right they paid $325. A number of workmen have been employed the last winter in clearing and quarrying the stones; and the Association only wait for the completion of the Railway from the quarry to tide water, to commence operations

The design finally agreed upon for the structure, is an *Obelisk*. This was done by a select committee of artists of the first talents—neither of the drawings offered for the premium being considered suitable in all respects, so as to entitle it to the reward. The diameter at the base will be 30 feet; at the summit 15; the height 220 feet. The walls are to be constructed of 77 courses of stone, of 2 feet 8 inches in thickness, and each block will probably weigh from 3 to 5 tons. A hollow cone will rise from the centre, around which a flight of stairs will ascend to the summit. The base of the cone will be 7 feet, the apex 4 in diameter.

Death of the Russian Minister. The Russian Minister who embarked at New York for Europe, died at sea two days out. His remains were carried to Halifax and interred with military honors.

Dr Payson. This gentleman has declined the invitation to settle in New York as pastor of the Cedar street Church.

Schools. The flourishing village of Lechmere Point, forming the fifth School District in the town of Cambridge, furnishes the following result, in conformity to a law of the Commonwealth, "further to provide for the instruction of youth."

Females in public schools from 4 to 7 years of age, 20; from 7 to 14, 52; 14 and upwards, 11—Total, 83.

Males from 4 to 7 years of age, 35; 7 to 14, 59; 74 and upwards, 6—Total 100.

From 7 to 14, not attending school, 83; prevented by the want of school books, 3; unable to read and write, (14 and upwards,) 1*; five private schools, whole number attending from 7 to 16, 66. Whole number of children, 336.

Two annual public schools, male and female.—Amount paid for public instruction per annum, $708—Estimate amount of school books in public schools, $243 40 cents—Estimated amount of school books in private schools, $82 65 cents—Amount paid for private tuition, per annum, $652 86 cents—Whole amount paid for instruction, $1686 91 cents.

Exclusive of the above result, there are about thirty children under 4 years of age, and near the same number of both sexes over 16, taught in the private schools, a considerable part of the year, the expense of whose school books and tuition fees, added to the above sum, with the amount recently paid to defray the expense of a new school house and the formation of a library, consisting of a thousand volumes, evince an attention to the subject of education highly creditable to the inhabitants of this new formed village.—It is worthy of remark, that seventeen years since, there was not a child within the limits of the present district.

* Recently become a resident in the district.

Philadelphia High School. In a report of the Board of Managers of the Franklin Institute of Philadelphia, it appears they have adopted the plan of a High School to include instruction in the dead languages, in preference to a new college. The National Gazette speaks very highly of the plan, and thinks it practicable.

Distressing Fire. The house of Capt. Phineas Howe, Innkeeper, township of Sterling, Wayne county, was entirely consumed by fire with all its contents on the morning of the 20th ultimo. It appears that there were in the house, besides the family of Mr H. about 30 travellers, all of whom were saved from the destructive element by leaping through the windows. Not a person saved a particle of any thing save their night clothes—women as well as men were driven from their beds into the cold and chilling air of a winter's night, and compelled to seek shelter a mile distant, without any thing to protect them from the weather except a few horse blankets taken from the stables. There being some snow upon the ground, and a light crust, the feet of those who were compelled to walk were considerably cut, some were frozen, and many of them had nearly perished before they arrived at a dwelling. The loss of Mr Howe is estimated at from 4 to 5000 dollars, and that of the travellers at 1000. Mrs Howe, the landlady, was considerably burnt while escaping from the flames.

Commercial and Nautical Seminary. It has been proposed to establish in the vicinity of New York, a maratime and mercantile seminary to furnish a complete English Education, with a more special attention to history, mathematics, book-keeping, astronomy, geography, natural history, the elements of mineralogy, geology and botany, political economy, and moral philosophy, with their essential applications to commerce and navigation; the practical uses of all instruments necessary in them are to be given. It is also proposed to instruct the pupils in the French, Spanish, Italian and German languages. It is further in contemplation, to procure a small rigged vessel, and to combine with the theories, the actual practice of rigging and sailing her.

A school of this kind would have the most beneficial effects on the future destiny of those who are intended for merchants or seamen.—*Salem Observer.*

Mr Webster. This gentleman's speech, on the Panama question, has received high compliments from all quarters. It was considered, in Washington, one of his greatest efforts. All who know his gigantic mind, can readily conceive how powerful must have been the display of genius exhibited on this occasion. Perhaps of no one, in our country, can it be more truly said, "nihil tetiget quid non ornavit.—*Ib.*

Masons Excommunicated. The Montgomery (Alabama) Journal of the 24th ult. states, that the Methodists of the Tuscaloosa station have entered into a resolution not to receive nor acknowledge any man as preacher, pastor, or presiding elder, who has joined the masonic fraternity since he has been a preacher, and continues to associate with them either directly or indirectly.

Boston Newspapers. In Boston there are now printed four daily, three tri-weekly, seven semi-weekly, and fifteen weekly newspapers—in all twenty-nine. The whole number of papers issued at one publication, by all the newspaper establishments, amounts to 41,643. The whole number of papers printed in one week is 69,966. There are 19,172 sheets circulated on Saturday; upwards of 2000 more than on any other day in the week.

Newspapers. The Concord Statesman and Register gives an account of all the Newspapers published in that state; they amount to sixteen. One of them, the N. H. Gazette, published at Portsmouth, is the oldest paper in New England, having been commenced in 1756.

Society for the Improvement of Servants. A meeting of this Society was held on the 14th inst. at New York. The annual report was read by the Secretary. It presented a very cheering view of the important benefits which have resulted from this Society. The premiums were awarded, consisting of sums of money from five to twenty-five dollars, given to those servants who have performed faithful service, without changing their places in families, for from one to seventeen years. Every premium was accompanied by a well bound bible.

The Rev. C. F. Frey, the converted Jew, who in his recent travels, solicited contributions from almost every part of our country, has resigned his situation as agent to the American Society for ameliorating the condition of the Jews.

Quinebaug Canal. Notice is given in the Norwich Courier, that a petition will be presented to the Legislature of Connecticut at the next session "for an act of incorporation for a canal from the tide waters at Norwich, along the banks or near the Quinebaug River, to some part of the county of Worcester, in the state of Massachusetts, with a view, if the Legislature of Massachusetts should favor the project, to continue the same to Boston."

The same paper mentions that the commissioners have engaged Col. Baldwin to take a review of the route, and make the estimate, so as to be able to complete his report by the first of May.

Mitigation of Slavery. The benevolent in Great Britain, who have exerted themselves for the mitigation and gradual abolition of negro slavery in the West Indies, are beginning to reap the fruits of their labors. An ordinance has been passed by the proper authorities in Demerara and Esequebo, providing for the religious instruction of the slaves, and the improvement of their condition in other respects. The following are some of the provisions of the law.

"Slaves are in future, in case of criminal prosecution, to be allowed counsel, at the expense of the colonial interest. No slave, upon penalty of 600 guilders for every offence, is to be required to work from the time of sunset on any Saturday evening, to the time of sunrise on Monday morning. Religious instruction is to be provided, and Sunday markets abolished. The whip is no longer to be carried either as a badge of authority, or as a stimulus to labor. Offences are not to be punished till the day after their commission, in order to prevent the indulgence of passion. No female slave is to be flogged under a penalty of 1400 guilders. Every person keeping working slaves, above six in number, is required to keep a '*punishment record book*,' which is to be laid before the Protector of Slaves twice a year. Marriage is encouraged by premiums given to females for every child born in lawful wedlock. Slaves are not to work more than twelve hours in any day; and those who are married are not to be sold separately, nor is any child under sixteen years of age to be torn from its parents. The testimony of slaves is to be received in courts of justice, upon a certificate being received from their respective religious teachers, that they understand the nature of an oath. Savings' banks are to be established, and property may be acquired and disposed of by the slave.

The law was passed in October last, and was to take effect from the 1st of January, 1826. *N. Y. Obs.*

GENERAL SUMMARY.

Gaming. It is estimated that the sums hazarded at the gaming tables of Paris, amount to the enormous total of three hundred and fifty million francs, or about sixty five millions of dollars, *a year.*

Newspaper Postage. The Postmaster General has decided that extra newspapers accompanying the ordinary newspapers are subject to additional postage, no matter how small the sheet.

Germany. The whole number of periodical works now published in Germany is sixty five.

Commerce of the Mississippi. A late New Orleans paper says, we counted yesterday four and twenty Steam boats at the Landing. Most of them are large, and many entirely new. On board of them 400 men probably find employment.

N. A. Review. We hear that this popular work has received a considerable accession to its subscription list from *Buenos Ayres.* At the head of the list is the name of Senor Rividavia, the President of the Republic.

Persian Bible. Mirza Jaffa, a learned Persian, who passed some time in England, and of whom favorable views are entertained, has been appointed Oriental Professsor in the College at St Petersburg, and is engaged in translating the Old Testament into Persian, several books of which are completed.

Real Estate. The London papers state it, as a remarkable fact, that during the vicissitudes of the last one hundred years, house property has almost uniformly been on the advance in every town in Great Britain.

Fatal Accident. Two men, passengers in the brig John, Norris, from Havanna, belonging to Boston, who were sailing in this river on Tuesday last, in an open boat for pleasure, were suddenly capsized by a flaw of wind striking the vessel—one of whom was rescued by the timely assistance of Mr Wm. Swan, and the other, Oliver Gragg, jr. son of Mr Oliver Gragg, of Boston, about 18 years of age, went down with the boat, and was drowned. *Newport paper.*

Insurance Offices. It seems that measures are about to be taken by the insurance offices in Salem to raise the present rates of premium on marine risks. Several offices in the town have not been able to declare dividends for some time past.

Mount Holyoke. The company who have purchased the house, &c, on this spot, intend to make a good road to the summit, the ensuing summer, and the ground will he laid out for a large hotel, gardens, &c, which are to be commenced next year. The place has been leased for the present season to Mr Paul Strong.

Peace Society. A poem is to be delivered by Grenville Mellen, before the Peace Society, in Portland, on Wednesday; the 10th of May next.

Washington. George W. P. Custis, Esq. author of the Conversations of Lafayette, has in press a work entitled, "Recollections of Washington.

Lynn. A Census of Lynn has been taken by a Committee appointed for the purpose, by which it appears that there ars 2592 males, and 2749 females—total 5341; being an increase since 1820 of 826—about 140 annually. *Salem Gaz.*

Cuba. Two young men from Colombia, were hung at Principe, Cuba, for attempting to create a revolution.

Military School. We notice by the advertisement of Capt. G. Pennock, that a new school has been established by him, at Rutland, Vt. on a foundation similar to that of Capt Partridge's flourishing seminary.

Salem Mill Dam. We learn from the Salem Gazette, that about 1300 shares have been subscribed to the stock of the Salem Mill Dam Corporation.

Thanksgiving Proclamation. The London Baptist Magazine has copied the last proclamation for Thanksgiving, issued by Gov. Paris, of Maine.

Passamaquoddy Bank. The Eastport Sentinel confirms the account received a few days since of the failure of this bank. The concerns of the Bank will be settled as soon as the nature of the business will allow; and an exposition of the debts due from the bank and its means of payment will be made, as soon as it can be with due regard to the interest of the public and of the institution.

Capt. Parry. A letter from this gentleman to Mr Sawyer, M. C. dated at London, says, it is not in contemplation at present to send out any further expeditions to the Northwest.

Rev. Dr Flint. This gentleman is now officiating at the Independent Church in Baltimore.

Prisons. The number of jails in England alone, under local jurisdiction, is 140. The number of persons who pass through them annually, is about 8000. In several there is no effectual separation of the sexes. In the greater part, the sick are not separated from the others. The jails, for want of separation, inspection, and instruction, are so many establishments for the growth of crime.—In Scotland, they remain as they were in the time of Howard, "old buildings, dirty and offensive, without courts, and also generally without water.—The prisons in Ireland have been much improved of late, and valuable aid has been received from the superintendance of the parochial clergy who are required by law, without remuneration, to visit and inspect the prisons, in their respective parishes. This duty they have discharged with benevolence and disinterested zeal.

TO CORRESPONDENTS.

Inquirer is under consideration.

The communication of *Philanthropos* has been sent to the editor of the work referred to, and without doubt will receive respectful attention.

DEATHS.

In this city, Miss Harriot Otis, daughter of the late Samuel Allyne Otis. Mrs Sarah Higginson, aged 74; Mrs Sarah Curtis, aged 73. William S. Shaw, Esq. aged 48.

At the residence of H. A. S. Dearborn, in Roxbury, 24th inst. his nephew, George R. D. Wingate, son of Gen. Joshua Wingate of Portland, aged 19.

In Malden, Sarah Upham aged 80.

In Berlin, Mass. Elnathan Smith, aged 88, an officer in the old French war under General Lyman.

In Acton, Mr Samuel Temple, aged 73, a revolutionary soldier.

In Pepperell, Mrs Hannah Brazer, relict of James Brazer, Esq. of Groton, aged 61. She has bequeathed about $4000 to the Groton Academy.

In Gilmantown, April 7, Rev. Walter Powers, pastor of the Baptist Church.

odIn Lisbon, N. H. Rev. Damon Young, of the Methist Church, aged 32.

In Bath, Mrs Abigail Winter, wife of E. Winter, Esq. aged 76.

In Middletown, Conn. Mr Peter Roal, aged 69. Professor of Spanish in the Scientific and Military Academy, Middletown.

In New York, Mr William Osborn, suddenly, aged 44. On the 19 inst. Rev. Samuel L. Peters, LL.D. aged 90 years.

In Baltimore, Louis Mary de Chevigne, aged 69. Professor of Mathematics in St Mary's College.

In Baltimore, Md, the 6th instant, the Rev. James Smith, itinerant Minister in the Methodist Episcopal Church.

In Prospect Hill, Berkely county, Va, the Rev. John Blair Hoge.

March 2d, on board brig Vine, Mr Horace Sessions, American missionary, who accompanied the colonists which sailed from this place in January last for Liberia.

DR J. C. HAYDEN,

HAS taken rooms in House No. 11 School street, opposite Court square, where he may be found at all times ready to attend to the several branches of his profession.

RAMMOHUN ROY'S APPEAL

RAMMOHUN ROY'S Appeal to the Christian Public, in defence of the Precepts of Jesus, is for sale at the office of the Christian Register.

Also a few copies of an engraved likeness of this celebrated man.

EDDY'S REASONS.

JUST published at 81 Washington street, "Reasons offered by Samuel Eddy, Esq. for his *Opinions*, to the First Baptist Church in Providence," from which he was compelled to withdraw for heterodoxy. Feur dollars per hundred, sixty cents per doz. six cts single.

REVIEW OF MILTON.

REMARKS on the Character and Writings of John Milton, from the Christian Examiner, for sale at 81 Washington street.

WANTED.

AN Apprentice to the Printing business. Apply at this office. april 29.

PRAYERS FOR FAMILIES.

A work has recently been published and is for sale at 81 Washington st. up stairs, entitled "Prayers for the use of Families, with forms for particular occasions, and individuals." Price 37 cents in boards, and 50 cents neatly half bound in morocco.

SEWALLS PRAYERS.

Another work of a similar character is also just published, and is for sale as above, entitled, "Daily Devotions for a Family, with occasional Prayers." By the Rev. Edmund Q. Sewall.

In a notice of these two works, in the last number of the Christian Examiner, we find the following remarks,—"Both to these special occasions and to the daily returns of domestic worship, the volumes before us are admirably adapted." "The union and variety with strict simplicity and appropriateness of devotional sentiment, which is the greatest difficulty in the composition of a collection of prayers, has in general been happily attained. We should say, that this was particularly characteristic of the smaller of these volumes; in which will be found a large variety of brief but expressive forms, marked by great purity and solemnity of sentiment and diction. The more extended forms in Mr Sewall's collection will be acceptable to those, who are favored with leisure and opportunity to devote a large portion of time to religious duties. The volumes together, will, we think, be regarded as among the best manuals we possess, of domestic and private prayer; and we feel ourselves under obligations to the authors who have so successfully contributed to the supply of one of the great spiritual wants of the community.

LETTER FROM A BLACKSMITH, &c.

ENQUIRERS after truth will derive much satisfaction from the perusal of a little work, entitled "A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland, in which the manner of public worship in that church is considered; its inconveniences and defects pointed out, and methods for removing them humbly proposed."

It will be found to contain sound reason and good sense, mingled with humor, and arguments which cannot be refuted. For sale by R. P. & C. Williams, No. 79, Washington-street Eight sent by mail to any part of the United States, to persons who enclose one dollar post paid.

The following is from the American Editor's Preface.

"This little book is written with such strength of argument in favor of a precomposed Liturgy, and at the same time with such genuine touches of humor, that the publisher of the present edition thinks it best to give the work to the public entire, in its original form." April 15.

POEMS BY MRS HEMANS.

PROPOSALS have this week been issued for the publication of the League of the Alps, with other poems, by Mrs Felicia Hemans; together with a selection from her former publications. They may be found at the Bookstore of Cummings, Hilliard & Co.

TYPE FOR SALE.

THE Type on which the Christian Register was lately printed, consisting of 300 lbs. Long Primer, and 200 lbs. Brevier. The Long Primer is offered at 17 cents a lb. and the Brevier at 20.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3.00 per quarter; board $1,50 per week. Reference to Rev. J. Bennett. 6wis* april 22.

CHRISTIAN EXAMINER.

THE Second number of the 3d vol. of the Christian Examiner will be published May 1st. Six numbers make a volume. The two past volumes of this valuable work may be obtained at 81 Washington-street, at the subscription price. April 15

Poetry.

SABBATH EVENING TWILIGHT.

Delightful hour of sweet repose,
Of hallowed thoughts, of love, of prayer!
I love thy deep and tranquil close,
For all the Sabbath day is there.
Each pure desire, each high request
That burned before the temple shrine,—
The hopes, the fears, that move the breast,
All live again in light like thine.

I love thee for the fervid glow
Thou shed'st around the closing day,—
Those golden fires, those wreaths of snow,
That light and pave his glorious way!
Through them, I've sometimes thought, the eye
May pierce the unmeasured deeps of space,
And track the course where spirits fly,
On viewless wings, to realms of bliss.

I love thee for the unbroken calm,
That slumbers on this fading scene,
And throws its kind and soothing charm
O'er all "the little world within."
It trances every roving thought,
Yet sets the soaring fancy free,—
Shuts from the soul the present out,
That all is musing memory.

I love those joyous memories,
That rush with thee, upon the soul,—
Those deep unuttered symphonies,
That o'er the spell-bound spirit roll.
All the bright scenes of love and youth
Revive as if they had not fled,
And Fancy clothes with seeming truth
The forms she rescues from the dead.

Yet holier is thy peaceful close,
For vows love left recorded there!
This is the noiseless hour we chose
To consecrate to mutual prayer!
'T was when misfortune's fearful cloud
Was gathering o'er the brow of heaven,
Ere yet despair's eternal shroud
Wrapt every vision hope had given.

When those deep purpling shades came down,
In softened tints upon the hills,
We swore, that, whether fate should crown
Our future course with joys or ills,—
Whether safe moored in love's retreat,
Or severed wide by mount and sea,
This hour, in spirit, we would meet,
And urge to heaven our mutual plea.

* * * * *

Oh! tell me if this hallowed hour
Still finds thee constant at our shrine,
Still witnesses thy fervent prayer
Ascending warm and true with mine!
Faithful through every change of wo,
My heart still flies to meet thee there,—
'T would sooth this weary heart to know
That thine responded every prayer.

U. S. L. Gazette.

NARRATIVES.

The following sketches are taken from Dr I. Watts' Essay on the Causes of Uncharitableness.

Furio can never converse about the calmest and most speculative points of divinity, but his indignation kindles against every different opinion, his fiery temper breaks out and blazes, and he bestows on his own deportment the honorable names of shining light and burning zeal. His peevish and angry passions are so blended with his understanding, that hard names are his best arguments; most convincing to himself, though they are the just scorn of the wise. He stabs his brethren that differ from him to the heart, with pointed railing; and from an aversion to an opinion rises to an immortal hatred of the person. If our great Creator has united any of our souls to bodies, that are less infected with this vicious juice, we have reason to adore his sovereign goodness.

Little Laudillus, who is almost always in the wrong, has much ado to persuade himself, that he was ever capable of mistaking. He secretly thinks all his opinions to be divine truths, and therefore he is very lavish in pronouncing error and heresy upon every notion and practice, that differs from his own. He takes the freedom to choose a religion for himself, but he allows no man besides the same liberty. He is sure that he has reason to dissent from others, but no man has reason to dissent from his. He sets up for infallibility without a triple crown, and fixes a see of ecclesiastical sovereignty on this side the water. He awes some slavish spirits into submission, and they become treacherous to their own souls, and to the rights of human nature, by delivering up their faith and consciences to his imperious dictates. Then the man grows haughty, surly, and severe, especially if he be advanced to any degree of honor and authority in the church. Then, in his inflexible justice, he delivers up the humble and inquisitive christian unto Satan, because he cannot *assent and consent to all and everything contained* in his scheme; and he teaches perhaps his elder brethren the doctrines and discipline of the Gospel, as Gideon did the elders of Succoth, with the briars and thorns of the wilderness.

Hermes sits all the year in his own cell, and never looks abroad beyond the clan of his own fraternity. Hermes reads the controversies as they are described only by one party, and disputes them over only in the books that are written on one side. He finds a great appearance of argument and scripture there, and then proclaims it impossible, that the adverse party should shew equal reason or revelation; and thus he proceeds to censure them as *men of corrupt minds, reprobate concerning the faith*, and *twisting the Scriptures to their own damnation.*

Diæcion has long ago determined, that bishops must be superior to presbyters; he has received ordination from Episcopal hands; and hopes one day himself to be capable of ordaining others. Thus while he is growing up towards the mitre, he reads the Scriptures only to confirm his own determined opinions. He stretches and torments many an unwilling text, to make it speak the language of his own thoughts. He neglects the passages that favor other forms of government and methods of ministration; or else he constrains them to mean Episcopacy too. Every word that he reads, hath a Diocesan aspect; and the first verse of Genesis can prove prelacy, for aught I know, as it has been able heretofore to demonstrate papacy, when *in principio creavit Deus cœlum et terram*, decided the controversy, and set the pope above the emperor. For God made all things from one beginning and not from two.

Synodias reads the Bible with a Presbyterian glass, and Fratrio with a Congregational optic. They can find nothing there but their own opinions, and both of them wonder that Diæcion should not see them too. Fratrio turns over the Scriptures with great diligence and meditation, and as often as he finds the word *church* there, he thinks of nothing but a congregation of faithful men; as the church of Jerusalem, Alexandria, and Antioch are so many single congregations. When Synodias meets the same word in his Bible, he is often in the midst of an assembly of divines; and especially when any power is attributed to the church, he is sure it must intend a classis of presbyters, or consistory of elders. When the same word falls under the eye of Diæcion, in his course of reading the New Testament, he cannot imagine anything is meant short of a diocess. All his churches are or should be as big as counties or shires. And I might add, that when poor Parochianus the mason, finds leisure, to read a chapter, and lights upon the mention of a church in it, he thinks immediately of a tall stone building with a steeple upon it, a bell or two, and a weather-cock.

I might give the like instances of many other terms and expresssions in Scripture, to which men have unalterably fixed their several different ideas, and raised consequences from them, and interpret the word of God by them, without inquiring whether their ideas are conformable to the sense in which the Scriptures used those expressions. And then it is no wonder, that their schemes of ecclesiastical government are so different. And yet each of these prepossessed opiniators think their own exposition of the text so evident, that they chide the perverseness of all other men, as though they were resolved to wink against the light. It is like a person of a fretful constitution, whose eyes are also tinged with the jaundice, he quarrels with every man that he meets, because he will not consent to call all things yellow.

Evangillo, (who has been well instructed in the way of salvation, and has learned the duties of faith and hope, but is not yet so well improved in the charity of the Gospel,) hears Nomineus preaching up repentance and sincere obedience, as the conditions of our justification and acceptance with God to eternal life. He smites his breast with his hand, and cries, surely this man knows no use of Christ in our religion, he makes void his righteousness and his death, he is a mere Legalist, a Papist, a rank Socinian, he "preaches another Gospel, and though he were an angel from heaven let him be accursed." Thus when men dress up their neighbors in all the strained consequences of their opinions, with a malicious pleasure they pursue this thread of argument, they impose horrid conclusions, which can never be drawn from their doctrines, and never leave the pursuit till they have pushed each other to blasphemy and damnation.

Crucius will not allow his dissenting neighbor to be a member of the christian church, because he separates from the modes of worship in the Church of England; he cannot believe him to be a friend to Christ crucified, because he refuses to have his child baptized with the airy sign of the cross. Again, the dissenting neighbor pronounces Crucius to be a mere formalist, and to have nothing of the spirit of God in him, because he seeks not much to obtain the gifts of the spirit, and scarce ever addresses himself to God in prayer without the assistance of a form.

DEVOTIONAL.

Let us now consider *another* part of the day which is favourable to the duty of prayer; we mean the *evening*. This season, like the morning, is calm and quiet. Our labours are ended. The bustle of life has gone by. The distracting glare of the day has vanished. The darkness which surrounds us favors seriousness, composure, and solemnity. At night the earth fades from our sight, and nothing of creation is left us but the starry heavens, so vast, so magnificent, so serene, as if to guide up our thoughts above all earthly things to God and immortality.

This period should in part be given to prayer, as it furnishes a variety of devotional topics and excitements. The evening is the close of an important division of time, and is therefore a fit and natural season for stopping and looking back on the day. And can we ever look back on a day, which bears no witness to God, and lays no claim to our gratitude? Who is it that strengthens us for daily labor, gives us daily bread, continues our friends and common pleasures, and grants us the privilege of retiring after the cares of the day to a quiet and beloved home? The review of the day will often suggest not only these ordinary benefits, but peculiar proofs of God's goodness, unlooked for successes, singular concurrences of favorable events, signal blessings sent to our friends, or new and powerful aids to our own virtue, which call for peculiar thankfulness. And shall all these benefits pass away unnoticed; shall we retire to repose as insensible as the wearied brute? How fit and natural is it, to close with pious acknowledgment, the day which has been filled with divine beneficence!

But the evening is the time to review, not only our blessings, but our actions. A reflecting mind will naturally remember at this hour that another day is gone, and gone to testify of us to our judge. How natural and useful to inquire, what report it has carried to heaven. Perhaps we have the satisfaction of looking back on a day, which in its general tenor has been innocent and pure, which having begun with God's praise, has been spent as in his presence; which has proved the reality of our principles in temptation; and shall such a day end without gratefully acknowledging Him in whose strength we have been strong, and to whom we owe the powers and opportunities of Christian improvement? But no day will present to us recollections of purity unmixed with sin. Conscience, if suffered to inspect faithfully and speak plainly, will recount irregular desires and defective motives, talents wasted and time misspent; and shall we let the day pass from us without penitently confessing our offences to Him who has witnessed them, and who has promised pardon to true repentance? Shall we retire to rest with a burden of unlamented and unforgiven guilt upon our consciences? Shall we leave these stains to spread over and sink into the soul? A religious recollection of our lives is one of the chief instruments of piety. If possible, no day should end without it. If we take no account of our sins on the day on which they are committed, can we hope that they will recur to us at a more distant period, that we shall watch against them to-morrow, or that we shall gain the strength to resist them, which we will not implore?

One observation more, and we have done. The evening is a fit time for prayer, not only as it ends the day, but as it immediately precedes the period of repose. The hour of activity having passed, we are soon to sink into insensibility and sleep. How fit that we resign ourselves to the care of that Being who never sleeps, to whom the darkness is as the light, and whose providence is our only safety? How fit to intreat him that he would keep us to another day; or, if our bed should prove our grave, that he would give us a part in the resurrection of the just and awake to a purer and immortal life. The most important periods of prayer have now been pointed out. Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God. *Channing.*

EDUCATION.

The passages that follow are taken from a late "Report of the Committee appointed to inquire into the state of the Sunday Schools of the West Boston Society."

The School for boys was established in July, 1822, and commenced under the care of six instructers; with about twenty pupils, the number of which however, rapidly increased, so that in Dec. following there were more than fifty who regularly attended. The whole number of boys, whose names have been at different periods on the books, exceeds an hundred.

The hours of instruction are from 8 to 10 o'clock, A. M. ftom April to October, inclusive; and from 9 to 10 o'clock, A. M. during the remainder of the year.

The boys are divided into classes, each containing six; and every class including an equal number of the older and younger, and the good and indifferent pupils, in order to distribute equally among the teachers, the labors, pleasures and advantages of instructing.

There is one General Superintendant, and to each class are attached two instructers, whose duty it is to attend alternately in monthly rotation, with the understanding that in case of the necessary absence of him whose turn it is to attend, he shall give reasonable notice to his associate to take his place. Any instructor, however, who prefers taking a class without an assistant, upon condition of attending regularly throughout the year, is at liberty to do so; and when absent, calls upon one of the supernumeraries to perform his duty.

The teachers of each class are provided with a class book in which to note the absence, tardiness, merits and demerits of their respective pupils, all of which are reported to the superintendant just before the school is dismissed.

It is the duty of the Superintendant to record these reports and all the proceedings of the instructers, to superintend the instruction of the several classes, and generally to attend to all that concerns the school.

The younger children are taught in the elementary catechisms; and the elder, in such books of religious character as are suited to their capacities,—the books used in addition to the bible, being Mrs Barbauld's Early Lessons, a catechism peculiarly adapted to infant minds; Lincoln's Scripture Questions; Watts' Preservative from the sins and follies of Youth, with some alterations; Cumming's Scripture Questions; and Paley's Natural Theelogy. * *

The instructers are particularly attentive and careful in all recitations to see that the lessons are not repeated by rote merely, but understandingly. Besides the tasks given to be learned and repeated from memory, which are usually short, one or two chapters in the bible are appointed on each Sabbath to be publicly read on the ensuing one, for the purpose of requiring explanations, from the pupils, before the whole school, of the words and passages they may be called to read—an exercise found to be of the greatest utility. * *

Upon visiting the school, and superintending the recitations and instituting a general examination of the pupils in the bible,—the committee are satisfied that they have made satisfactory proficiency, and evince a knowledge of the meaning of the passages and instructions contained in the New Testament, unusual in children of similar ages;—and sufficiently encouraging to those who have hitherto devoted their time and labor to instructing, and to those who may be disposed hereafter to aid the undertaking.

The committee find that the efforts of the instructers are principally directed to teaching the children to understand what they read and learn; and thus to excite a deep and durable interest in their studies, by enabling them to perceive and realize the pleasures and advantages which these studies are calculated to afford; and the committee humbly conceive that such is the most desirable object of the institution.

Few parents are aware how totally ignorant are their children of the significations of the common words and expressions used in their daily prayers, and in the hymns and passages of scriptures which they are taught to repeat. They are required to learn them, in the first instance, at a very early age, and before they are capable of understanding an explanation if it is attempted; and they afterwards go on from year to year repeating and reading the same words and phrases, from habit, without ever themselves stopping to reflect upon their import or meaning, or ever being called upon to do so by others, who take it for granted, that what is so familiar must be understood.

Many remarkable instances of this nature occurred upon the first establishment of the school; boys the best educated, and of excellent capacities, were unable to give any satisfactory explanation of the words in the Lord's Prayer, or of the most familiar passages in the Sermon on the Mount, although they could repeat them with the strictest verbal accuracy. Nor did the difficulty seem in any degree owing to their being unaccustomed to give definitions, but obviously resulted from their having always used the language without any meaning whatsoever. * * *

There is also a school upon the same general system established for the female children, which is under the care of several ladies of the society, and has been eminently useful and successful.

VARIETIES.

The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the divine economy, a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes.

It is necessary to sort out what is intended for example, what only as narrative; what is to be understood literally, what figuratively; where one precept is to be controlled and modified by another; what is used directly, and what only as an argument *ad hominem*; what is temporary, and what of perpetual obligation; what appropriated to one set or one state of men, and what the general duty of christians. *Burke.*

UNCHARITABLENESS.

An uncharitable man wounds the very vitals of that religion by which he hopes for eternal life. And whilst his fury rages against his brother for accidental differences, he shakes the very foundations of his own christianity, and endangers, or prevents his own salvation; his boasted orthodoxy in opinion is made vain, while his practical ungodlinesses are real; and his faith appears to be little better than that of devils, when he mingles so much of their malice with it. In vain does he glory in the brightness of his notions; in vain does he presume *darkness is past, and the true light now shineth; for he that sayeth he is in the light and hateth his brother, he abideth in darkness even till now.* *Watts.*

ADVICE TO A BRIDE.

"Hope not for perfect happiness," said Madam de Maintenon to the princess of Savoy, on the eve of her marriage with the Duke of Burgundy; "there is no such thing on earth; and though there were, it would not be found at court.—Greatness is exposed to afflictions often more severe than those of a private station. Be neither vexed or ashamed to depend on your husband. Let him be your dearest friend, your only confidant. Hope not for constant harmony in the married state. The best husbands and wives are those who bear occasionally from each other sallies of ill-humor with patient mildness. Be obliging without putting great value on your favors—hope not for a full return of tenderness. Men are tyrants, who would be free themselves and have us confined. You need not be at the pains to examine whether their rights be well founded; it is enough if they are established.—Pray God to keep you from jealousy. The affections of a husband are never to be gained by complaints, reproaches, or such behavior.

Once upon a time, the government of the north being vacant, the Prince of the power of the air convened a council in hell; wherein, upon competition between two demons of rank, it was determined they should both make trial of their abilities, and he should succeed, who did most mischief. One made his appearance in the shape of Gunpowder, the other in that of Brandy. The former was a declared enemy, and roared with a terrible noise, which made folks afraid, and put them on their guard. The other passed as a friend and physician through the world, disguised himself with sweets and perfumes, and drugs, made his way into the ladies' cabinets, and the apothecaries shops, and under the notion of helping digestion, comforting the spirits, and cheering the heart, produced directly contrary effects; and having insensibly thrown great numbers of human kind into a fatal decay, was found to people hell and the grave so fast, as to merit the government which he still possesses.

Berkley.

More than one half of England is intersected by canals; of France, not one fifth. The latter country does not possess one twentieth part of the canals that the former does. England, with a worse soil and climate than France, possesses 210 inhabitants to a square mile; France only 147. In the tract abounding in inland navigation, the inhabitants of England rise to 280 per square mile; in France only to 187.

APPEAL TO LIBERAL CHRISTIANS.

A PAMPHLET has been lately published, and is for sale at 81 Washington street, entitled, "An Appeal to Liberal Christians, for the Cause of Christianity in India. By a member of the Society for Obtaining Information Respecting the State of Religion in India.

This pamphlet probably contains more information respecting the present state and prospects of missions in India, than any one publication now existing.—Those who are desirous to be informed on the subject will find here a great fund of interesting and valuable matter. april 22.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

RELIGIOUS TRACTS.

THE following Tracts have been published by the MERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watts' Testimonies in Favor of Christian Candor and Free Inquiry.

Mr Flint's Discourse on the Trinity. April 15.

UNITARIAN MISCELLANY.

ODD NUMBERS of the Unitarian Miscellany will be supplied at the Office of the Christian Register, No. 81, Washington street. April 15.

CIRCULATING LIBRARY.

THE following are among the works to be loaned from the Theological Circulating Library at 81 Washington-street.

	No. of Vols.
Campbell's Four Gospels	4
Paley's Works	5
Lathrop's Sermons	7
Orton's Expositor	6
Arridt's True Christianity	1
Buchanan's Works	1
Butler's Analogy	1
Bible News	1
Bellamy's Works	3
Campbell's Lectures on Systematic Theology	1
Cappe's Memoirs	1
Colman's Sermons.	1
Chalmer's Discourses on Revelation	1
Christian Observer	10
Dr Freeman's Sermons	1
Edwards on Liberty and Necessity	1
Do. on Original Sin	1
Faber on the Prophecies	1
Hurd on the Prophecies	1
Improved Version of the New Testament	1
Life of President Stiles	1
Law's Call	1
Life of Watts and Doddridge	1
Lee's Sermons	1
Moral Tracts	5
Milton's Treatise on Christian Doctrine	2
Osgood's Sermons	1
Percey's Key to the New-Testament	1
Pemberton's Sermons	1
Richard Wright's Works	6
Rammohun Roy's Appeal	1
Stiles Life	1
Shuckford's Connexions	2
Southey's Life of Wesley	1
Sparks' Theological Tracts	6
Southey's Book of the Church	2
Sparks' Inquiry	1
Toy's Scripture Geography	1
Taylor's Sermons	1
Tappan's Works	2
Wakefield's Translation of the New Testament	1
Ware's Discourses	1
Watson's Apology	1
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Wilson's Letters	1
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